VYA'SA SAMHITA

ORIGINAL TEXT

WITH A

LITERAL PROSE ENGLISH TRANSLATION.

EDITED AND PUBLISHED BY

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VYA'SA SAMHITA'.

CHAPTER I.

THE HOLY SAGES (*Munis*) approached that repository of penitential sanctity, *Věda Vyâsa*, who was blissfully seated in his hermitage at Benares, and asked him questions regarding the duties of the members of different social orders (*Varṇas*). (1)

He of excellent memory having been thus interrogated by (other holy sages) recollected the *Smṛitis* as propounded in the *Védas*, and complacently said, hear, O *Munis*! (2)

Religious rites inculcated in the *Védas* should be practised in countries where black antelopes are found to roam about in nature. (3)

In matters of discrepancy between the *S'rutis*, *Smṛitis*, and *Puráṇas*, the former should be held as decisive, whereas the *Smṛitis* should have preference in all topics where there would be a difference of opinion between them and the *Puráṇas*. (4)

The term "twice-born" denotes the Bráhmaṇas, Kshatriyas, and Vaishyas. Only these three orders are entitled to practise religious rites propounded in the *S'rutis*, *Smṛitis* and *Puráṇas* in exclusion of all other castes. (5)

The fourth order is the S'udra, hence the S'udras, are entitled to practise religious rites, but they are not privileged to recite any Vedic *Mantra*, nor to pronounce the terms *Sváha*, *Svadhá and Vashat*. (6)

The daughter of a Bráhmaṇa, duly wedded to a Bráhmaṇa, is called a *Vipravinná.* All religious rites and ceremonies such as, postnatal rites, etc., should be done unto the male child of a *Vipravinná* according to the regulations laid down in respect of a Bráhmaṇa; those unto the male child of a Bráhmaṇa by a Kshatriya wife (*Kshatra-vinná*) should be done in the manner of a Kshatriya; while those unto the son of a Bráhmaṇa by his lawfully married S'udra wife in the manner of a S'udra. (7)

All religious rites should be done unto a male child begot by a Bráhmaṇa or a Kshatriya on his married Vaishya wife in the manner of a Vaishya, while those unto the son of a S'udra mother, under the circumstance, should be done in the manner of a S'udra. A son begot by a man of inferior caste on a woman of superior caste is worse than a S'udra. (8)

A son begot by a S'udra on a Bráhmaṇa girl should be considered as a *Chaṇdâla.* Such a son is debarred from practising any religious rite. There are three kinds of *Chaṇdâlas.* To the first kind or order belong the sons begotten on unmarried girls. To the second order belong the sons begot by persons on wives belonging to their own *Gotras.* (9)

To the third kind belong the sons begotten by S'udra fathers on mothers who are Bráhmanis. Vardhakis (carpenters), Nápitas (barbers), Gopas (milkmen), Ashapas, Kumbhakâras (potters), Vanik (traders), Káyasthas (Usurers), Málákâras (flower-men), Varatas, Medas, Chaṇdâlas, Dásas, Shvapâchas, Kolas and beefeaters belong to the lowest castes of men. Even a conversation with a person of any of these castes should

be expiated by an ablution and a sight of the sun. (10—12).

The rites of *Garbhâdhânam* (religious rites performed for the conception of one's wife), *Pumsavanam* (religious rites performed for the causation of the birth of a male child), *Simantonnayanam* (described below), *Jâtakarma* (post-natal rites), *Nâmakaraṇam* (rite of first nomenclature), *Nishkramaṇam* (formal taking out of the child in the open), *Annaprâshanam* (ceremony of first feeding the child with boiled rice), *Vapanam* (ceremony of tonsure), *Karṇavédha* (ceremony of perforating the child's ear-lobes), *Vratâdésha* (the ceremony of investure with the holy thread), *Védârambha* (ceremonial commencement of the study of the Védas), *Kes'antam* (ceremony of cutting the child's hair), *Snânam* (ceremonial ablution), *Vivâhâgni-parigraha* (the ceremony of lighting up the nuptial fire which is kept burning ever afterwards), *Tretâgni-samgraha* (the ceremony of kindling the three different kinds of fire known as *Dakshiṇagniḥ*, *Gârhapatyâgniḥ*, and *A'havaniyâgniḥ* which are kept burning till the death of the lighter), are the sixteen purificatory rites ordained to be performed in the case of a Bráhmaṇa in the scriptures.* (13—15)

The recitation of any *Mantra* by a woman is prohibited in the ten ceremonies commencing with the *Jâtakarma* and ending with the *Karṇavéda*; but she is privileged to recite *Mantras* in connection with the celebration of her marriage ceremony. These ten rites should be done unto the S'udras without any *Mantras* whatsoever. (16)

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* The number is reduced to ten in the case of a Brahmana who is not a custodian of the sacred fire. Tr.

The rite of *Garbhâdhânam* should be done unto one's wife on the first appearance of her menses; the rite of *Punsavanam* in the third month of her first pregnancy; and the rite of *Simantonnayanam* (the ceremony of the parting of the hair), during the eighth month of gestation. The rite of *Jâtakarma* should be done unto a child on the sixth day of its birth; the rite of *Nâmakaraṇam*, on the eleventh day; and the rite of *Nishkramaṇam* in the fourth month of its birth. (17)

The rite of *Annaprâs'anam* should be done unto it in the eleventh month; and the ceremony of tonsure according to the custom of its father's family (but before it completes the third year of its age). After the ceremony of tonsure that of *Karṇavédha* should be done unto a child. (18)

The son of a Brâhmaṇa should be invested with the holy thread at the eighth year of his age reckoned from the period of his infer-uterine life. Similarly, the investure with the holy thread in the case of a Kshatriya or Vaishya child should be made at the eleventh and twelfth year respectively. (19)

Sons of Brâhmaṇâs, Kshatriyas, and Vaishyas, not invested with the holy thread after having respectively attained the ages of fifteen years and two months, twenty-one years and two months, and twenty-three years and two months, become deprived of the right of investure and studying the *Védas*. They are called *Vrâtyas*. Such children should expiate their guilt by performing a *Vrâtyastoma* sacrifice. (20)

Brâhmaṇâs, Kshatriyas, and Vaishyas are called the twice-born. Their first births take place when they are delivered of their mother's womb; their second,

when they duly accept the *Gâyatri Mantra* from their preceptors. (21)

Thus made twice-born, and free from all other faults, they become entitled to study the *Vêdas*, *Smritis*, and *Purâṇas*. (22)

Having been duly invested with the holy thread, they should reside in the houses of their preceptors, observing perfect celebacy, wearing the girdle, girdle-cloth, holy thread, and using the staff and deer-skin. (23)

On an auspicious day, and having obtained the permission of their preceptors, they should cast oblations into the sacred fire, and commence the study of the Vêdas by reciting the *Omkâra* and the *Gâyatri* (24)

A twice-born (pupil) should study the *Dharma S'astras* under the guidance of his preceptor for learning the rules of decorum and cleanliness (both mental and physical), and do whatever is beneficial to his master. (25)

Then having made obeisance to the elders, he should sit beside his preceptor, constantly exert his best for the furtherance of his studies, and do nothing else than what is beneficial to him (preceptor). (26)

Even having been reprimanded by his preceptor, he should not make any reply in retort, nor go away even when driven away by the former. (27)

Living a life of perfect celebacy, he should renounce all hatred, envy, malice, idle glances at the sun, singing, dancing, intoxication (lit: insanity), calumny, personal decorations, application of collyrium along the eyelids, contemplation of himself in the mirror, smearing the body with scented unguents, use of sandal pastes or garlands of flowers, idle strolls, and discontent. (28—29)

A little after midday, and with the permission of his preceptor, he should ungreedily ask for alms of men of good conduct and regulated habits (*Niyama*), and having obtained the alms, he should instantly retire therefrom, considering the articles of gift as riches. (30)

Having performed the midday rites, he should take his meal with the permission of his preceptor. He should not take only cooked rice, nor that which is the residue of another's meal. At the close of his meal he should rinse his mouth with water. (31)

Even while in distress, the acceptance of any wealth excepting the alms is prohibited. He may dine in connection with a *Pitri S'râddha* if thereto invited by a person without any disqualification, and if his preceptor approves it. (32)

A single meal, which is not incompatible with the spirit of *Brahmacharyam* is what is enjoined to be taken by him (the student), every day. Having partaken of it, he should wait upon his preceptor. Then having cast twigs of sacred trees (*Samid*) into the sacrificial fire, he should attend to his preceptor's comforts. In the night, and with the permission of his teacher, he should lie down in a recumbent posture, after the former had been comfortably laid in bed. (33—35)

A *Brahmachârin* should thus daily practise his vow, until the completion of his study of the *Védas*; he should devote himself to the good of his master, be sweet of speech and devout in spirit. (36)

The twice-born one, who studies the *Védas* in this manner, becomes capable of (effectively) cursing or granting boon to other persons, and lives in the same region with the Rishis, after death. (37)

Milk, wine, honey, and clarified butter are the articles which the gods are fond of. He should constantly study the *Védas* except on the interdicted days. On such days their other collateral subjects should be studied with the preceptor's permission. (38)

An infringement of the preceptor's order makes all studies of the *Védas* abortive. Hence, one should study them in a submissive spirit. Even a little study of the *Védas* stands their twice-born reader in good stead both in this world and the next. (39)

The ritualistic (*Naishthika*) *Brahmachârin*, who practises this vow from his *Upanayana* (investure with the holy thread) till death, attains to Brahma. (40)

The twice-born one, who practises this vow for thirty-six years, is called a *Upâkurvanak*. At the close of this *Vrata*, the vowist should shave his head. Thus having finished the study of all the *Védas* or of any part thereof, he (the student) should give honorarium to his preceptor (*Dakhiná*) after having obtained his permission thereto, and bathe thereafter (41)

CHAPTER II.

At the close of such Vedic studies, and having performed the rite of *Avabhritha* ablution (*lit.*—ceremony of ablution at the completion of a principal sacrifice) a twice-born one, wishing to be a house-holder, should seek the hands of a girl of unimpeachable birth and family. (1)

The daughter of an erudite father of good conduct and having sons of his own loins, and born of a family

free from all blemishes or any contagious or hereditary disease, and not plighted for money to any other bridegroom before, and not of the same *Prabara* and *Gotra* with him, nor related to him as a *Sapinda* in his father's or mothers side and belonging to his own *varna* and social order, slender, of auspicious signs, clad in silken garments, and not above eight years of age,* and whose paternal ancestors to the tenth degree in the ascending line were all men of renown, should be solemnly wedded by a (twice-born) according to religious rites, if proferred in marriage. (2—4)

A daughter should be given in marriage to a (twice-born) one, befitting her family in respect of learning, birth, etc., and suited to her in years, according to the rites of a Bráhma marriage, or according to any other regulation where the former would not avail. (5)

Her father, grand-father, brother, uncle, cognates and mother are successively entitled to give away a girl in marriage. In the absence of a father, a grand-father will formally give her away, and so on, in the order of enumeration. The bride can herself give her away in the absence of any of these relations. (6)

The sin incidental to (an act of) procuring abortion (lit: destruction of the fœtus) is committed, if through the negligence of her giver a girl menstrates before her marriage. He, who does not give away a daughter in marriage before she attains her puberty, becomes degraded. (7)

Both the giver and the taker of a girl (in marriage) stand exonerated from all penalties if the latter gives her away saying, "I give this girl to you," and the

* Several Commentators interpret the term as denoting "fair-coloured."

latter accepts the gift by saying, "I take her (as my wife)." (8)

A man by desserting a blameless girl, or defiling an innocent one, makes himself liable to punishment, (9)

(A twice born) one can take a wife who is not of his own caste (Varṇa), even after marrying one of his own order (Varna). The son begotten on the wife of one's own caste, does not stand as an *Asavarna* (of a different caste) son to one under the circumstance. (10)

A Brâhmaṇa can marry a Kshatriya or Vaishya girl; a Kshatriya can take a Vaishya wife, and a Vaishya can wed a S'udra's daughter. But the member of an inferior caste can not wed a girl of superior caste. (11)

Amongst wives of different castes, she, who is of the same caste with her lord, should be his companion in matters of piety and religion. Of several wives all belonging to the same caste as their lord, she, who has the greatest attachment to piety, should have preference as regards companionship in the celebration of religious rites, etc. (12)

The god Brahma cleft his body in two, of yore. Out of one part sprang the husbands, and out of the other the wives. This is what the S'ruti relates. (13)

A man, so long he does not take a wife, is but (a) half (incomplete) being. A half (thing) can not beget. A whole (thing) only can beget. This is the dictum of the S'ruti. (14)

A wife is weightier than the world with its virtues, wealth, and enjoyment, since with the help of no other auxiliary than a wife can he bear its burden. Hence, one should marry, and by constant practice of self-control duly maintain her. (15)

Having married, a man should live with his wife and the sacred fire in his own house, not neglecting his duties and the Vaitânika (sacrificial) fire with the advent of opulence. (16)

Each day, he should cheerfully perform the *Smârta* rites with the help of the nuptial fire, and those inculcated in the *S'rutis* with that of the sacrificial one. (17)

Day and night, the wedded couple should be one in spirit in respect of all matters of piety, gain, and desire (enjoyment). They should be one in vows and practices. (18)

A woman has no separate existence from her lord in matters of piety, gain and desire. The S'âstras have enjoined this dependency of love. (19)

A wife should quit her bed before her lord, cleanse (wash) her person, fold up the beds, and make her house clean and tidy. (20)

Then having entered the chamber of *Homa* (sacrificial fire) she should (first) wash and plaster its floor, and then the yard of her house, and after that, wash with warm water the vessels of oils, clarified butter, etc., which are used in connection with Agnikaryayas, and keep them in their proper places. (21)

Utensils or implements, which are used in couples (such as the pestle and mortar, etc.,) should never be separated. The vessels (of rice, etc.,) should be cleansed and refilled with their respective contents, and the kitchen-utensils should be taken out, cleansed, and replaced in their proper positions. (22—23)

The oven should be repaired and replastered with earth and clay, and the fire should be lighted therein. Thus having performed her morning (house-hold)

duties, and pondered over the dishes of different flavours (to be prepared, that day), and allotment of work to different workers, and the daily expenditure of the household, she should make obeisance to her elders and superiors. (24)

Then she should decorate her person with the ornaments given to her by her father-in-law, husband, father, mother, maternal uncle, or relations. (25)

Pure in her thought, speech and action, and obedient to the dictates of her lord, she should follow him (in life) like his own shadow, seek his good like a trusted friend, and minister to his desires like a servant. 26—27)

Then having finished cooking, she should report of it to her husband saying, "the rice is cooked." The husband having made offerings therewith to the Vishvadevas, she should first feed the children, and then serve out the morning meal to her lord. (28)

Then, with the permission of her lord, she would partake of the residue of the boiled rice and cooked dishes (described above), and spend the closing portion of the day in contemplation of the family earnings and expenditure. (29)

Having again attended to the cleansings of the house, etc., at evening, she should cook the night meals (of the household) and provide her husband with a sumptuous repast. (30)

Then the cheerful lamps should be lighted, and she, having spread out a comfortable bed, attend to massage the body of her lord. (31)

After her husband had slept, she should lie down by her side, not entirely bereft of clothes, with her

mind fully centered in his self, cautious, non-desiring, and with her passions held under a healthy control. (32)

She should not speak too loudly, nor harshly, or unpleasantly to her lord, avoiding all quarrels, lamentations, and perfidies. (33)

She should not be prodigal in her purse, nor hostile to the spirit of piety or gain. Carelessness, fickleness of mind, anger, envy, deception, vanity, rivalry, mischievousness, cruelty, inordinate pride, cunningness, atheism, daringness, discontent, and dissimulation are the fifteen vices which a chaste wife should always try to renounce. (34—35)

A chaste wife, who thus worships her lord, acquires fame and blessings in this life, and lives in the same region with him, after death. (36)

I have described the daily or general duties of wives, now hear me discourse on their specific ones. A wife, on the appearance of her flow, should renounce all those duties, as she becomes unclean. Bashfully she should reside in a lonely chamber, avoiding the eyes of her friends and relations. (37)

Clad in a single sheet of cloth, and forsaking ornaments and ablution, she should sit silent with her eyes cast downward. Avoiding all listless movements of her eyes and extremities, she should take boiled rice at night alone during her periods. (38—39).

Having passed three nights in such a staid condition of mind, she should wash her clothes, and bathe, on the morning of the fourth day. (40)

Then having seen the face of her husband she would be clean again, whereupon she should resume her usual house-hold duties as before. (41)

The sixteen (successive) nights from the first appear-

ance of the flow in women are called the Menstrual period. Healthy male seeds (sperms) cast into healthy fields (female reproductive organs) during this period are found to sprout (lead to conception). (42)

The first four nights of the period should be avoided as Parva days, as well as those marked by the asterisms called Révati, Pitraksha and Râkshasa. Fecundation should take place on each even night during the menstrual peroid alone. (43)

A man, clad in a silk garment and duly bedecked with ornaments, should visit his wife on (any of these even) nights, whereby he would get a son bearing all auspicious signs on his person. (44)

Even the vow of a Brahmachârin, who visits his wife during her menstrual period, is not vitiated by so doing. Even he, who does not know any other woman, commits no sin by going unto his own wife during her menstrual period according to the natural inclinations of his mind. (45)

A husband not visiting his wife during her menstrual period is guilty of fœticide. The infidel wife, who gets herself impregnated by another man is fit to be abandoned by her lord. (46)

A wife, procuring abortion of her pregnancy caused by her husband, is guilty of a *Mahâpâtakam.* A husband, by unjustly desserting his own innocent wife, becomes a spiritual out-caste. (47)

A chaste wife should not renounce her lord, even if he be guilty of a *Mahâpâtakam*, praying that his sin might be extinguished in no distant time. (48).

A husband should not look at the face of his faithless wife. He should banish her in a distant country after a good censuring. (49)

A good wife should renounce all pleasures as long as her husband would be absent in a distant country. The widow of a Brâhmaṇa should either immolate herself in fire with the corpse of her deceased husband, or observe a vow of life-long *Brahmacharayam* (continence) from that date, shaving the hair of her head, and foregoing all articles of luxury. (50—51)

A faithless wife may be again entrusted with the wifely duties by her lord after her next menstrual ablution (at the close of her next monthly flow) after the act of infidility, and treat her as his own wife as before.

A husband may forsake and banish in any distant country, any of the following wives, *viz.*, those who are deceitful, faithless (lit: forsaking virtue or religion) hostile to her husband's desires, invalid (suffering from an incurable or longstanding disease), wicked, addicted to wine, gambling, or hunting excursions, or inimical to his intrests. A husband should count a superseded wife *(Adhivinna')* still as a wife of his own after he has married a second time. (52—53)

Under no circumstance women should be kept unprotected. Fathers, husbands, and sons should take them under their guardianship in succession. (54)

The dead bodies of dceased and well born wives, who leave behind them sons, grandsons, and great grandsons, etc., should be duly cremated. They (wives) attain to the same region with their husbands, who had performed Pitri Yajnas in their lives and are hence entitled to spiritual emancipation, after death. (55—56)

CHAPTER III.

THE acts of a house-holder may be classified as *Nityam, Naimittikan* and *Kâmayam.** Now hear me describe each of these kinds in detail. (1)

A householder should quit his bed at the close of the last quarter of the night, meditating upon the self of (god) Hari. Then having seen auspicious articles, he should commence the necessary works of his daily life. (2)

Then having eased and washed himself, he should bask in the glare of fire. After that, he should cleanse his teeth with water, bathe, perform his rite of *Sandhyâ* worship, and offer libations of water to the gods and *Pitris* in succession (as regulated). (3)

Then the best of Bráhmaṇas should study the *Védas*, histories *(Itihâsas)*, and the kindred branches of knowledge (*Védangas*), give instructions to his own pupils, and feed the good Bráhmaṇas. (4)

Acquire that which has not been already acquired, and having obtained it distribute it as soon as possible. Equals should not sit with equals without first reporting their own presence or arrival. (5)

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* A *Kamayam karma* is an act whose performance is imperatively obligatory on all persons, and a non-performance whereof detracts one's religious merits, though its performance does not make any addition to it.

A *Naimittikam karma* is an act whose performance is not imperatively obligatory, nor its non-performance detracts from, or performance adds to, one's religious merit It is a specific act enjoined to be performed on a special occasion.

A *Kâmayam Karmâ* is an act which is performed for the fruition of any definite object, such as a residence in heaven, or the birth of a male child, etc.

In tanks, lakes, wells, and fountains, etc., belonging to others, one should bathe duly after having first taken five handfuls of clay *(Pañcha-Piṇda)* therefrom. (6)

In cases where *Tirthas* would be unavailable, or in those wherein ablution would not be practicable, one should bathe in the court-yard of a house with water enough to wet, and be rinsed out of, his cloth. (7)

The rite of ablution should be performed by reciting the *A'pohishtâ Mantra*; the rite of purification *(Mârjanam)* should be done by reading the one beginning with *Drupadâdiva Mumuchâna.* After the bath, the bather should thrice practise *Prânâyâma*, and look at the sun by reciting the *Suryopasthâna Mantram.* (8)

Then having recited the *Gâyatri*, the twice-born ones should commence the study of the *Védas.* Having studied portion of the *Sâman*, *Yajus*, and *Atharvaṇ*, they should commence reading the *Itihâsas*, *Parâṇas*, and *Upanishads*, either entirely, or in parts, if a complete perusal is not feasible. This should be done every day. (9—10)

A twice-born one, through the merit of such studies, acquires all the virtues which can be acquired by celebrating religious sacrifices, by making gifts and practising penitential austerities. Hence, he should read the *Védas*, every day, without indulging in any idle talk. (11)

The *Dharma S'astras, Itihâsas* and *Purâṇas* should be read, if possible, in their entireties, and at the end of such studies a twice-born one should first offer libations of water to the gods. (12)

The rite of *Tarpaṇam* (offering libation) should be performed as follows:—He (performer of the rite) should sit with his face looking eastward and his right knee

flexed and placed on the ground. (Thus seated) he should catch hold of his holy thread in the usual posture, and a *Kusha* blade with the first phalanx of his right thumb, and offer a single libation of water containing barley corn to the Gods by reciting the *Devā, Yakshā*, etc., *Mantra*—(May the gods, Yakshas, etc., be pleased, etc.,) (13)

Then he should sit with his knees flexed and placed on the ground. and his face turned towards the north, catching hold of his holy thread in the posture of a necklace, and offer two libations of water containing barley and sesame unto each spirit of men with the end of a *kusha* blade held at the root of his little finger. The libations should be cast towards the north. (14)

Then seated with his left knee flexed and his holy thread placed on his right shoulder, he, looking eastward, should offer three libations of water, containing sesame only, unto his father, grandfather and great grandfather, as well as unto his departed maternal grandfather, maternal great grandfather, maternal great great grandfater, and so on, unto the spirits of his paternal grandmother and paternal great grandmother, with the end of a *Kushā* blade, double the ordinary length, held at the root of his right index finger. (15—17)

The spirits of deceased persons belonging to the family of one's meternal grandfather, or to one's own *Gotra*, and whose corpses had not been duly cremated, should be separately propitiated with the offering of a single oblation, each. (18)

The water squeezed out of the wearing cloth of a performer of *Tarpaṇam* should be offered as libations unto the spirits of those deceased in his family, who had died without the rite of *Annaprās'anam* having been

done unto them, or whose dead bodies had not been cremated. (19)

The departed manes of him, who thus squeezes water drops out of his wearing cloth and offers them as libations (as above described) without first having offered libations of water unto them, despair of obtaining any water at all, with the gods and Rishis, such as Sanaka etc., (20)

A rite of *Tarpaṇam* done with water containing *Kus'a* blades and sesame, and by reciting their *Gotras* and names with the term *svadhâ* (obeisance) appended thereto, becomes gratifying to the *Pitris*. One done without any of these factors proves abortive. (21)

A rite of *Tarpaṇam* done by a person while thinking of other things, or not according to the regulations of the *S'astras*, or without being seated on a proper cushion, proves as blood to his departed manes. (22)

The *Pitris* propitiated with a *Tarpaṇam* duly performed as above regulated, grants all wished-for things to its performer. (23)

The deities mentioned in the *Jalamantra* should be worshipped by reciting the *Mantras* in which the names of Brahmá, Vishnu, S'iva, A'ditya, and Mitrá-Varuna, occur. (24)

Having performed the rite of *Suryopasthánam* with his face turned towards the east, a twice-born one should purify the water by invoking the names of Brahmá, Agni, Indra, Oshadhi, Jiva and Vishnu. In connection with this rite he should recite the *Mantra*, *Yat*, etc., with the term *Namas* appended to it, by addressing the name of each of these (divinities). After that, he should rinse his mouth, and bathe. (25—26)

Then having entered his house, a twice-born one should perform the four *Páka-Yajnas* (simple domestic

sacrifices) with the help of the *A'vasathya* fire (the sacred fire kept in the house). He, whose *A'vasathya* fire has not been lighted at all, should perform the *Homa* by casting oblations of boiled rice soaked in clarified butter in the *Laukika* fire, according the regulations of the *Sakala* (a school of the *Rig-Véda*) school. (27—28)

The oblations should be cast in the sacred fire by severally and combinedly reciting the *Vyâhritis* and the six *Mantras* running as *Deva Kritasya* etc., (29)

After that, the *Prâjâpatya Svishta Krita Homa* should be performed by offering twelve oblations unto the fire, prefixing *Om* and appending *Sváhá* to the *Mantra* according to the *Svishta* regulation. (30)

The oblations should be offered on *Kusha* blades spread out on the ground; and the one, well-versed in the *S'astras*, should first offer three oblations by prefixing *Om* and appending *Namas* to the *Mantra* as follows :— *Om*, to *Vishvadevas (Namas)* obeisance; *Om*, to all the beings *(Bhutas) Namas* (obeisance); *Om*, to the lord of all the beings *(Butánâm Patayaé) Namas* (obeisance); and after that, *Om*, to *Pitris* (obeisance) *Namas*. (31—32)

The washings of the vessels should be cast in the North-west, and sixteen morsels of boiled rice soaked in clarified butter should be offered, by saying, "these (morsels of) boiled rice to men" *(Idam Annam Manushyévyah Hanta)*. (33)

A twice-born one should offer six oblations of boiled rice to his six departed manes (father, grandfather, great-grand father, maternal grandfather, maternal great grand father, and maternal great great grand father) by mentioning the name and *Gotra* of each, and by appending the term *Svadhá* to each of these

Mantras, according to one's might and the regulations of the *PitriYajna*. (34)

A few texts of the *Védas* should be recited on the occasion for the completion of the *Brahma-Yajna*. (35)

Then having taken a quantity of boiled rice in his hand, he should walk out of his room and offer morsels of it to crows and Svapachas (*Chaṇdâlas*, *lit.* dog-feeders). (36)

Then in a pure spirit, and for a period of forty-eight minutes *(Muhurta)*, the house-holder should calmly wait at his gate for any chance-comer (*Atithi*); and having found any hungry, sober *Atithi* coming from a distance, he should reverentially accost and welcome him to his house. (37—38)

He should give him water for washing his feet, and show him every mark of respect. An *Atithi*, duly honoured, is greater than a *Yajna* (sacrifice), inasmuch as he makes his host entitled to the merit of heaven on the very day of his arrival. (39)

An *Atithi*, and a Bráhmaṇa well-versed in the *Védas*, happening to arrive at one' house during the celebration of the *Vais'vadeva* sacrifice, should be duly honoured. Propitiated with hospitality both of them lead their host to heaven; dishonoured they lead him to hell. (40)

A marriage relation, a *Snâtaka*, a king, an *A'châr-yaya*, a friend, and a *Ritvik*, even happening to call at one's house, each year, should be religiously respected. (41)

One should honour a S'rotriya arrived at one's house, and dismiss him with the gift of a cow. (42)

One should bid farewell to an *Atithi*, or to a S'rotriya guest, by following him a little beyond the compound of one's own house. One should feed one's friends, maternal uncles, agnates, and marriage-relations arrived at one's shouse. A *Yati* is privileged to accept alms from a house-holder profferred with respect. (43—44)

The man, who partakes of good food himself, comes by a worse fate by giving bad food to another. A house-holder eats sin by eating before the infants, oldmen, sick folks and pregnant women in his house are relieved of their hunger. (45)

Without being invited one should not eat, nor desire to eat, any cooked food at another's house. A twice-born one is at liberty to reject an invitation by a man of questionable repute. (46)

Boiled rice (cooked food) belonging to a S'udra, to a calumniated person, to an usurer, to one of false speech, to a cruel man, to a thief, to one of an irascible temperament, to one abandoned by one's parents, to a slave, to the haughty, to a butcher or hunter, to an actor, to a wine-seller, to an arrogant, insane, *Vrâtya*, or shameless person, to a breaker of vows, to an athiest, to a miser, to one who goes naked, to one in danger, to a non-Aryan,to a woman, to a calumniator, to a renowned though dependent person, to a stealer of king's revenue or divine chattels, to one defiled through evil company, conduct, food, or bed, to an irreverent man, to a degraded person, or to a man of despicable conduct, is unfit to be partaken of. He, who partakes of such a man's boiled rice, becomes equally degraded with him. 47—51)

Boiled rice belonging to a Nâpita (barber), a Kula mitra, Ardhasiri (ploughman), Dâsa or Gopâlaka,

(though these men are all S'udras), may be eaten without the fear of committing any sin. Twice born ones of known families can safely partake of one another's boiled rice. (52)

Boiled rice procured with one's own earnings, or kept in a vessel which is not defiled by the touch of wine, nor licked by a dog, nor smelled by a cow, nor touched by a crow or a S'udra, is always pure. (53)

Such boiled rice, as well as that which has not been previously partaken of, nor stale or prepared over night, nor taken out of the kitchen, and is nicely cooked, should be eaten, every day. (54)

The several preparations of (rice, pulse, barley, and wheat, etc.,) known as *Kris'arâ*, *Sanja'va*, *Pupa* and *Pâyasa*, are edible, and a Bráhmaṇa while not officiating as a priest at any religious sacrifice, should not take meat or animal food. (55)

A Bráhmaṇa, engaged in the celebration of a religious sacrifice, becomes degraded by not taking meat. A Kshatriya should eat the cooked flesh of a quarry after having propitiated therewith the gods and his departed manes. A Vaishya can take meat, lawfully obtained for money, after having worshipped therewith his departed manes. (56—57)

A twice-born one, by eating the cooked flesh of an animal wantonly slaughtered (not killed in any sacrifice), suffers the pangs of hell for eternal time, or as long as the sun and stars would shine in heaven. A Bráhmaṇa, by abjuring meat, acquires the merit of a horse-sacrifice, all his desires are fructified, and he becomes an emancipated self even though he be a householder. (58)

A twice born one can drink the milk of a cow or she-buffalo; but that milk should be seasonably milched after the tenth day of her parturition, her calf continuing in a healthy state. The milk of a cow or she-buffalo in heat or in pregnancy should be rejected as unwholesome. (59—60).

A twice born one, who has eaten an onion, white bringel, red radish, red garlic or turnip,* Jatugarbha fruit, or any unseasonable flower, or taken the milky juice of an Aruna tree, should practise a *Chândrâyana Vrata.* (61)

Boiled rice (food) which has come from an unknown source, or has been defiled by speech (ordered to be set apart for another), or has been acquired by giving pain to any one, and out of which morsels have not been proffered to any creature, burns down a house-holder as fire if he partakes of it. (62)

A house-holder should always take his food in golden or silver vessels, or in those made of bell-metal, substituting the fragrant leaves of the Palâsha, Lodhra, or Padma for them in cases where they would be unavailable. A *yati* or a *Brahmachârin* should use the kind of utensil which he thinks proper for his cult. (63—64)

Having sprinkled drops of water over the boiled rice (served out to him), a twice-born one should cast three small oblations thereout on the ground, saying, "to the lord of *Bhu* obeisance *(Namas)*, to the lord of *Bhuva* obeisance (*Namas*), and to the lord of beings (*Bhutânâmpatayé Namas*) obeisance. (65)

Then having moistened his mouth with a handful of water, he should do *Homa* unto the five vital airs, appending the term *Svâhâ* to the name of each of

them, and thereafter partake of the boiled rice, as desirable. (66)

Silently and without any other thought in his mind, or anywise condemning it, he should partake of the boiled rice until the satisfaction of hunger. After that, he should sprinkle water over the plate and leave it. (67)

He should take a morsel out of the residue of boiled rice and cast it on the ground. Then having washed his mouth, he should pass the rest of the day in good company with topics of ancient lore and in the study of *Itihâsas* and good literature. (68)

On the approach of evening, he should attend to his *Sandhyâ* worship, and cast oblations in the sacred fire. Every day, a twice-born one should eat in the company of his servants and dependants. An *Atithi* arrived at the time of his evening *Homa* should be honoured by a house-holder to the best of his ability, inasmuch as a dishonoured *Atithi* robs the piety of the household. (69—70)

He should not overload his stomach with food; and having washed his mouth and feet at the close of his evening meal, a house-holder should lie down in a comfortable bed with his head not turned towards the North or the West. (71)

Unless badly jeopardised in health, or otherwise incapable, a twice-born one should never neglect the timely performance of his *Homa* and *Sandhyâ* rites. (72)

Quitting his bed within forty-eight minutes of the sun-rise, he should ponder over his own earthly interests. A capable and healthy man should thus act every day in his life. (73)

CHAPTER IV.

THIS Scriptural Code framed by the holy Vyâsa is but a compendium of all kinds of pieties. All virtues and pieties (enjoined to be performed) by the four orders are intimately connected with the liberation of self (1)

Verily verily, (the holy Vyâsa) has repeatedly said unto men that, a household is the best hermitage in the world. He, who faithfully discharges the duties of a house-holder, acquires the merit of visiting all the holy shrines. (2)

The house-holder, who reveres his elders and preceptors, supports his servants, is kind, unenvious, truthful and self-controlled, daily performs his *Homa* and *Japa* (divine contemplation and mental recitation of a *Mantra*), is faithful to his own wife without coveting that of another, and gives no handle to obloquy, acquires the merit of a pilgrimage, without stirring out of his own house. (3—4)

Ablutions in all the holy pools cannot absolve the sin of him, who daily steals, or covets, other men's wives and riches. (5)

A true and dutiful house-holder bathing in his own yard acquires the merit of all holy ablutions. Three quarters of piety belong to a house-holder as the giver of food, the remaining quarter attaches itself to him as the master of the household. (6)

Sin can never approach the threshold of a house wherein the master hospitably accommodates the Bráhmaṇas, washes the dust off their feet, gratifies them with food, makes offerings to Vis'vadevás, and doles out alms to the indigent. (7)

The god of death (Yama) can never touch the man, who gives to the Bráhmaṇas water for washing their feet,

shoes, food, and hermitages to live in, and welcomes them home by waiving lighted lamps before them. (8)

The departed manes of a person drink nectar out of cups of lotus leaves so long as the washings of the feet of Bráhmaṇas stand moistening the earth of his court-yard. (9)

O you foremost of the *Rishis*! the merit, which is acquired by making gifts of Kapilá cows on the day of the full moon in Kártika, is likewise acquired by washing the feet of Bráhmaṇas. (10)

The fire god can be gratified by welcoming the Bráhmaṇas; *Indra*, by offering seats unto them; the *Pitris*, by washing their feet; and the (god) *Prajápati*, by giving food unto them. (11)

One's own parents are shrines of excellent sanctity, no doubt, though kine and the Ganges are holier; but the Bráhmaṇas are the holiest of the holies on earth, a holier thing than they is not, nor ever will be. (12)

All the holy pools and shrines such as, Kurukshetra, Naimisha, Pushkara, Gangádvára, and Kedárá voluntarily visit the house-holder in his own house, who has subdued all his senses and desires. He is absolved of all sin. (13—14)

O you Bráhmaṇas, now I shall relate to you the virtue of charity or gift-making as it should be practised by the members of the four social orders, and as it was narrated by the holy Vyása of yore. (15)

That wealth alone, which a man spends in gifts to the good Bráhmaṇas, or in gratification of his own desires, is the only true wealth, the rest is but trust. (16)

The riches of the rich are what they enjoy and endow. Others play with the widows and riches of

those who neither enjoy nor endow, after their death. (17)

What does his wealth avil the soul of a man, after death; (since) transient is the very body which he tries to nourish with the aid there of? (18)

Transient is wealth, transient are the limbs of one's body. The only reality is that death is fast approching. Acquire pieties, every day. (19)

Why not give away your riches in charity which you shall have to leave behind, after death, if you have not already spent them in acts of piety, enjoyment or fame? (20)

Truly realised is the end of his life on whose life depends the livelihood of his friends, relations, and Bráhmaṇas. Who does not live for his own ends in this world? (21)

Even the beasts live and pamper their own bellies. Of what use is the strength, health and longevity of him who does not do any act of public good? (22)

If you have but a morsel of food, why don't you give half of it to the poor? Will any body ever get his wished-for riches in this life? (23)

Verily do I consider a miser to be a man of great renunciation, inasmuchas he leaves behind him all his hoarded riches, after death. A charitable man is the veritable miser living, since he would be benefitted by his wealth (spent in charities) in the next world. (24)

One day we shall have to quit this life. He dies not who has realized the end of his life (by making charities). A miser, dead, is like an ass, who only carries other mens' ingots on his back. (25)

Even space and time will die one day, but the merit of a spontaneous and voluntary gift (*lit*:—Made

without the asking, or to a person come without any call) will never suffer any death. (26)

A reciprocity of gifts may be a social function, but is no virtue. It does not bear any religious merit, like the milk of a black cow (whose calf is dead), milched out of greed and profferred to the gods, etc. (27)

Verily the enjoyers (beneficiaries) of a charitable endowment, contingent on the happening of a future calamity, are not actually seen. But since eternal is the merit of a gift, the maker of a gift never reverts to the plain of human existence. (28)

By making gifts to one's parents, brothers, father-in-law, mother-in-law, wife, or children, one is entitled to an eternal residence in heaven. (29)

A gift made to one's father is hundred times more meritorious than the one made to an outsider, those made to one's mother and sister being respectively ten times greater than the latter. A gift made to one's brother bears eternal fruit. (30)

O you lords of Munis! Every day gifts should be made to the Bráhmaṇas. Any one coming and asking for gifts (charities) should be succoured. (31)

Several recipients of gifts (receivers of charities) may be persons well-versed in the *Védas*, or practisers of penitential austerities. But the best of such takers are those who have never partaken of a S'udra's boiled rice. (32)

A gift should be made to an erudiate person living at a distance in preference to an illeterate one living close by one's house. Nothing can be humiliating (insulting) to an illiterate Bráhmaṇa. (33)

The status of well-birth is extinguished by one's stealing an article consecrated to divine use, or belong-

ing to a Bráhmaṇa, and by insulting a Bráhmaṇa as well. (34)

By not making any gift to a Bráhmaṇa, ignorant of the Vedas, one does not commit the sin of insulting a Bráhmaṇa. Oblations are cast in the sacred fire, and not in its ashes. (35)

He, who causes a Bráhmaṇa, who has been studying the Vedas in the vicinity, to be superseded in a matter of feeding or gift-taking, destroys his three fold relations. (36)

A Bráhmaṇa, who has not studied the Vedas, does, like a wooden elephant, or a leather-deer, but bear the name of the genus he belongs to. (37)

Like a desserted hamlet, like a waterless well, a Bráhmaṇa, who has not read the Vedas, is a Bráhmaṇa only in name. (38)

An article given to a Bráhmaṇa (well versed in the Védas) or cast in the sacred fire by way of ablution, constitutes the true wealth (possession) of a person, the rest is but insignificant. (39)

A gift made to a *Vruva* Bráhmaṇa is doubly meritorious than the one made to a *Sama* Bráhmaṇa. A gift made to an *Achâryaya* is a thousand times more meritorious than the latter, while the one made to a Bráhmaṇa well versed in Vedas bears immortal fruit. (40)

One, born of the seeds of a Bráhmaṇa but not purified with any of the purificatory rites or Mantras, and making use of his caste as a means of livelihood, is called a *Sama* Bráhmaṇa. (41)

A Bráhmana, unto whom all the purificatory rites of *Garbhâdhânam*, etc., have been performed, but who

has neither read nor taught any part of the Védas, is called a *Vruva* Bráhmaṇa. (42)

A Bráhmaṇa, who practises penitential austerities and performs the rite of *Homa*, every day, and teaches the *Védas* with their *Kalpas* and *Rahasyas*, is called an *Achâryaya*. (43)

A Bráhmaṇa, who duly celebrates the *Pas'uvandha, Châturmâsya*, *Agnisthoma* and other Vedic sacrifices, propounds the true import of the Vedic texts with the six allied branches of study in cases of doubt or discrepancy, and regularly studies the *Itihâsas* and *Purâṇas*, should be alone regarded as well versed in the *Védas (Védapâraga)*. (44—45)

Members of no other castes live such a glorious life as the Bráhmaṇas do. Who is that, who having trodden such a glorious path, will relinquish it? (46)

Bráhmaṇas constitute the divinity of the gods. They are the stuff which the energy of Brahma is made of, and form the apparent cause of the creation and continuity of the worlds. (47)

In the field-like mouth of a Bráhmaṇa, which is free from all gravels and thorns (of falsehood and harsh words) should be sown the seeds of sacrificial Mantras. The cultivator, who does this (gets all religious rites and sacrifices performed by Bráhmaṇas) witnesses the fruition of all his desires. (48)

In good fields the seeds must be sown; in good recipients the gifts should be stored. Whatever is cast in a good field or recepient can not suffer any deterioration. (49)

The cereals (foodgrains in one's store) begin to dance with pleasure on the arrival of a modest and

erudite Bráhmaṇa at one's house, saying, "we shall come by a better fate." (50)

Grains of rice given to an unholy Bráhmaṇa, who has broken his vows and neglected the study of the Vedas, begin to cry in dismay, saying, "what evils have we committed to be punished with such a degradation. (51)

A Bráhmaṇa well versed in the *Védas* should be repeatedly repasted even after satiety, whereas an illeterate one, fasting even for six consecutive nights, should not be helped with food. (52)

Holy things, whose likes are in the stomach of a Bráhmaṇa, should be alone given to him. Who are the more worthy recipients of gifts than the Bráhmaṇas in whose body the gods partake of their *Havyas* (libations of clarified butter proffered to the gods) and the *Pitris*, their *Kavyas* (oblations.)? Beings are not their bodies, and hence organisms cannot be revered as holy. (53—54)

The article of gift eaten or taken by a dutiful, pure-hearted, (Bráhmaṇa) reader of the *Védas*, bears immortal merit, which does not suffer any diminution through one's successive rebirths. (55)

Several scholars desire for gifts of horses and elephants, others discard them, saying, "to whom does this wealth belong, and who is the real master of grains or riches. (56)

The seeds (of knowledge), previously sown in the fields of Bráhmaṇas duly ploughed with the plough of the *Védas*, have sprouted as the only true corn in life. (57)

Of a hundred, one is born a hero; of a thousand, a wise man; and of a hundred thousand, an orator. I

doubt whether a man of true charities will ever take his birth or not. (58)

A conquest does not make a hero, nor studies a wise man. Eloquence does not make an orator, nor gifts a charitable man. (59)

He, who has conquered his senses, is the real hero. He, who practises virtues, is really wise. A speaker is he, who discusses pleasant and beneficial topics, and he, who gives with reverence, is the maker of true gifts. (60)

One by making gifts of varied values to Bráhmaṇas all seated in the same row, either out of affection, fright or greed, commits the sin of Brâhmanicide. It is so related in the *Vedâs*, and the *Rishis* sing of it as such. (61)

Gifts made unto an illeterate (Brahmana), like seeds sown in a sandy soil, or clarified butter kept in a pot of ashes, or libations poured over burnt out cinders, prove abortive (fail to bear any merit). (62)

In what kind of womb will the twice-born one (Bráhmaṇa), who lives on boiled rice of those, who are unclean with the uncleanness due to any death or birth in their families, or partakes of that prepared by a S'udra, take his birth (in his next incarnation)? Verily I can not say that. (63)

He, who dies with a Sudra's boiled rice in his stomach, is sure to be reborn as a hog, and all his progeny will belong to the same genus, after death. (64)

He will be born as a vulture in his twelve successive rebirths; as a hog, in seven; and as a dog, in seven. This is what Manu has opined on the subject. (65)

He, who dies with the boiled rice of a Bráhmaṇa in his stomach, acquires nectar, after death. Dieing with

that of a Kshatriya in his stomach, he is punished with indigence in his next birth; with that of a Vaishya in his stomach, he is consigned to the vile necessity of eating a Sudra's boiled rice again; and with that of a S'udra boiled rice in his stomach, he is consigned to the torments of hell, in his next life. (66)

The Bráhmaṇa, who partakes of a S'udra's boiled rice continuously for a month, becomes degraded to the status of S'udra, in this life, and will be born as a dog in the next. (67)

The gods and the Pitris desert the Bráhamaṇa, who takes a S'udra wife, or partakes of boiled rice cooked by her, and he is consigned to the pangs of Raurava hell, after death. (68)

The Bráhmaṇa, who cooks his food in vessels defiled by the touch of men of vile castes, or do those acts which are calculated to degrade a twice born one in his social status, or promiscuously go unto women of forbidden castes, is sure to be consigned to hell, after death. (69)

Cooking of boiled rice for the gratification of one's own hunger without dedicating it to the use of Bráhmanas, *Atithis*, and the god presiding over a row of Bráhmaṇa at a dinner, constant vilification of Bráhmaṇas, and selling the Vedas for money (mercenary teaching of the Vedas) are the five acts which rank equally with an act of Brahmanicide in respect of sin. (70)

Every day, this S'astra, framed by Vyása, should be carefully studied, and those, who follow the regulations herein laid down, suffer no fall in life. (71)

THE END.